

Applying Myatt's Philosophy To The Real World



Part One The Abstractions Of Racism And Racists

One of the principles of David Myatt's philosophy of pathei-mathos is that denotata - the manufacture, the use, and the naming of categories - hides the physis (the nature) of living beings and thus the ontological relationship between living beings and between an individual being and Being itself. {1} To illustrate his contention Myatt in his 2015 essay *Personal Reflexions On Some Metaphysical Questions* quotes a fragment attributed to Heraclitus and provides his own iconoclastic translation {2}.

Another principle of Myatt's philosophy is that the ontological relationships between living beings are revealed by the wordless and the individual knowing that empathy provides. {3}

Myatt contends that, in respect of human beings, such denotata depend on the supposition that named opposites exist and that implicit in such a supposition is a dialectic; i.e. a real or assumed or a potential conflict. Such a conflict between assumed opposites inevitably leads to or perpetuates suffering among human beings because one denotatum is often assumed to be "good" or "true" or "necessary", with its named opposite assumed to be "bad", "an error", or "unnecessary" and "unwarranted". {1}

A pertinent modern example in respect of human beings living in the lands of the West is the denotatum "racism" and which recently manufactured abstraction has spawned denotata such as "racist" and "institutional racism" as well as dialectical opposites such as "anti-racist".

Implicit in this abstraction is the political belief, the dogma, that "racism" is "bad" and has to be challenged, fought, and eradicated. That is, there is or there should be a dialectical conflict between "racists" and "anti-racists", with the consequence that the manufactured entity - the abstraction - known as the State having a duty to manufacture laws which punish what is deemed to be "racist" behaviour and "racist" attitudes. In effect there is a zealous crusade against "racists" and "racism".

In this example, the denotata "racist" is projected by one or many human beings or by the Media or by functionaries of the State onto the deeds or words of another human being, or onto the deeds or words of other human

beings, or onto the deeds or words attributed to an entity such as a political party or political group. The result is stereotyping, a pre-judgment of the individual, or individuals, or of the political entity. In the case of human beings, their physis - their individual character, their nature - has been concealed by the denotata with them considered impersonally, by those so describing them as "racist" or accusing them of "racism" who usually do not know, or who have not taken the trouble to know, the accused individual or individuals personally and who thus have or who acquire a prejudice against them and who sometimes develop a dislike or a hatred of them.

Such dehumanization of those considered opponents - political or religious - is not new. As Myatt notes it has been occurring for thousands of years with only the projected abstractions changing over the centuries.

Magian Abstractions

The modern abstraction named "racism" - and the crusade against "racists" and "racism" - derives from the ideological movements that have come to dominate the political life of the nations of the West. In his seminal 1984 text titled *Vindex: Destiny of the West* {4} Myatt wrote,

"several new studies (often erroneously described as 'sciences') have come to dominate Western life, both within institutions of learning and without. The cumulative effect of these studies has been to change the course of the West, since the people most affected by them - those in institutions of higher education - tend to come to dominate the educational life of the West, its media and the cultural sphere in general by virtue of the positions of authority and control obtained through their educational opportunities. As a consequence, social changes have resulted from both government policy and non-governmental pressure. A new Zeitgeist has arisen, and a consensus of opinion created and maintained throughout all the societies of the West.

These new studies - apart from being but complementary to Marxism and the psychological theories of Freud and Adler - are sociology, social anthropology, social studies, and linguistics. Some of these movements or studies have as their aim direct political action [...]

All these subjects, movements, and schools, as well as the so-called 'liberation movements' that derive from them have profoundly changed the spirit of the West and profoundly altered both its inner and outer structures. In fact, the ethos of the West has been changed over a period of some one hundred and fifty years [...]

That all these movements are a distortion of the ethos of the West is evident if one considers not only what was representative of the West before these movements began, but also what kind of art, philosophy, and politics should have been produced by the natural

process that transforms a higher civilization into an Imperium [...]

What is significant about this distortion is that the technology of the West, as well as its more material resources, have been harnessed not only to propagate all aspects of the distortion but also to root it so firmly in the soil of the Western psyche that what is truly Western has very little chance of surviving at all, so chocked would its flower be by these weeds."

Myatt goes on to describe those movements and studies, and the distortion itself, as Magian.

"What all these movements and theories have in common, apart from the fact that they all, directly or indirectly, contradict the ethos of the West, is their common origin. They are all the creations of Jews - the last representatives of the decayed Magian soul. Marxism, with its apocalyptic visions, is a modern manifestation of Judaism, just as the theories of Freud represent the Jewish concern with sexuality (evident in the Talmud). Jews themselves understand this: "It is this which draws us near to our close relatives, the Marxists - a Jewish passion runs through them too. No people gave more to its political ideas than the Jews, and one of the most glorious chapters in our history is that of the Jewish martyrs for materialism. In this context, the historian R. S. Wistrich's study, *Revolutionary Jews from Marx to Trotsky* is invaluable.

Return To Our Ancestral Pagan Source

In the final paragraphs of his most recent effusion {1} Myatt makes mention of "our own Ancestral Culture" just as in his 2017 monographs titled *Classical Paganism And The Christian Ethos* and *Tu Es Diaboli Ianua* he writes about his proposed new pagan metaphysics and about how it may

"reconnect those in the lands of the West, and those in Western émigré lands and former colonies of the West, with their ancestral ethos, for them to thus become, or return to being, a living, dwelling, part - a connexion between the past and the future - of what is still a living, and evolving, culture." {5}

There thus seems to be an unbroken Faustian thread here, beginning with his *Vindex: Destiny of the West* and culminating with his most recent effusion, particularly given his criticism of Christianity in that 1980s Vindex text, in the aforementioned 2017 books, and in his most recent effusion. In that 2019 effusion he writes that

"καλὸς κάγαθός, such personal conduct, and such a new civitas, [summarizes] how the philosophy of pathei-mathos might, in one way, be presenced in a practical manner in the world." {1}

His continuing emphasis is on Greco-Roman and Western values and virtues such as honour, chivalry, nobility of character, and personal manners.

In other words, Myatt's apparently "above time" philosophy of pathei-mathos {6} is ineluctably Western, pagan, and practical, and in essence opposed to the Magian abstractions - such as the concept of "racism" - that now dominate the nation States of the modern Western world to the detriment of our ancestral Faustian ethos.

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February 2019 ev

{1} *Physis and Being*. 2019. <https://davidmyatt.wordpress.com/2019/02/10/physis-and-being/>

{2}

τοῦ δὲ λόγου τοῦδ' ἔόντος ἀεὶ ἀξύνετοι γίνονται ἄνθρωποι καὶ πρόσθεν ἦ ἀκοῦσαι καὶ ἀκούσαντες τὸ πρῶτον· γινομένων γὰρ πάντων κατὰ τὸν λόγον τόνδε ἀπείροισιν ἐοίκασι, πειρώμενοι καὶ ἐπέων καὶ ἔργων τοιούτων, ὁκοίων ἐγὼ διηγεῦμαι κατὰ φύσιν διαιρέων ἔκαστον καὶ φράζων ὅκως ἔχει· τοὺς δὲ ἄλλους ἀνθρώπους λανθάνει ὄκόσα ἐγερθέντες ποιοῦσιν, ὄκωσπερ ὄκόσα εὔδοντες ἐπιλανθάνονται

Although this naming and expression exists, human beings tend to ignore it, both before and after they have become aware of it. Yet even though, regarding such naming and expression, I have revealed details of how Physis has been cleaved asunder, some human beings are inexperienced concerning it, fumbling about with words and deeds, just as other human beings, be they interested or just forgetful, are unaware of what they have done. [Fragment 1]

Source: <https://davidmyatt.wordpress.com/2015/03/11/personal-reflexions-on-some-metaphysical-questions/>

{3} *The Numinous Way of Pathei-Mathos*. ISBN 9781484096642

{4} <https://archive.org/details/myatt-vindex>

{5} *Classical Paganism And The Christian Ethos*.

{6} In regard to the concept of "above time", refer to Savitri Devi's book *Lightning and the Sun*, and the essay *David Myatt, Reichsfolk, Esoteric Hitlerism, and Savitri Devi*, which is included in Myatt: Selected National-Socialist Writings at <https://archive.org/details/myatt-ns-writings>

Part Two

The Crusade Against Hate-Speech

The term "hate-speech" is, like the term "racist", a modern abstraction and is an integral part of the new political crusade "against hate".

The term "hate-speech" originated in America in the late 1930s and was used in a newspaper article in reference to a speech made by Adolf Hitler. It became current in the 1980s as a mass-noun to refer to speech or written material which is deemed to be inciting hatred or intolerance with especial reference to that directed at a specific ethnicity or to a religious belief or to a sexual preference for someone of the same gender.

In terms of its definition and use what is important is the fact that the speech or written material is assumed or believed by someone, or by some others, to incite hatred or intolerance, and that this assumption or belief by some is projected onto or imposed on others.

For, as with the term "racism" {1} implicit in the abstraction "hate-speech" is a moral judgment, a political belief, by some or by special interest (pressure) groups or by politicians that "hate-speech" is "bad" and has to be challenged, fought, and eradicated. That there is or there should be a dialectical conflict between those who are deemed to have incited hatred or intolerance and those who crusade "against hate", with the State having a moral duty to manufacture laws which punish not only those deemed to have incited hatred or intolerance but also those who are believed to have, or are judged to have, intended such incitement.

The result is conflict, ideological, political, and practical; the projection of the denotata "hate-speech" onto words spoken and written; demands for punishment of those deemed to be the offenders; and dehumanizing propaganda in the media and elsewhere about those alleged offenders.

In brief, there is one more modern zealous crusade based on abstractions such as "defeating hate and countering hate-speech" with the crusaders assuming they are the righteous ones and represent the moral high ground, as zealous crusaders - be they political or religious - always do and always have done.

In terms of Myatt's philosophy the error of all this is not only the perpetuation of the separation-of-otherness by means of impersonal abstractions with the inevitable dialectic but also because of the continuing manufacture of modern abstractions which remove us ever further from the insight, the wisdom, the understanding of physis {2}, that he states can only

be discovered through personal empathy and via pathei-mathos.

As Myatt wrote in his *The Way Of Pathei-Mathos - A Précis*,

"A personal pathei-mathos [is] one of the primary means whereby we can come to know the true φύσις (physis) of Being, of beings, and of our own being; a knowing beyond 'abstractions', beyond the concealment implicit in manufactured opposites, by ipseity (the separation-of-otherness), and by denotatum." {3}

In his most recent essay he wrote

"empathy and pathei-mathos lead us away from the abstractions we have constructed and manufactured and which abstractions we often tend to impose, or project, upon other human beings, upon ourselves, often in the belief that such abstractions can aid our understanding of others and of ourselves, with a feature of all abstractions being inclusion and exclusion; that is, certain individuals are considered as belonging to or as defined by a particular category while others are not." {4}

In The Real World

While all this mention of empathy, pathei-mathos, and ipseity might seem obscurely philosophical it amounts in Myatt's view to one important thing: that both empathy and pathei-mathos are personal and thus that what they reveal to an individual is only relevant to that individual and cannot be "abstracted out" from the moment or moments of revealing.

In practical terms in the real world this means that such insights cannot form the basis for any political or religious dogma, agenda, ideology, or belief. For such political and religious things are by their nature - their physis - supra-personal, and based on the claim, the assumption, or the necessary belief, that individuals should place such dogma, agenda, ideology, or belief before their own insight and judgment.

According to Myatt's philosophy the philosophical mistake of millennia, continued with the manufacture of new abstractions such as "racism" and "hate-speech", is and has been some individuals believing that their own always fallible instinct or their understanding and insight can be or should be generalized and applied to others; that their interpretation or view of the world or of events is the correct one with others opposed to their instinct or interpretation or view needing to be challenged and challenged in ways which more often than not involve practical conflict. Thus have military, political and religious leaders and teachers emerged and, latterly, political parties and ideological movements.

Myatt's philosophy is a move away from all this. A move toward what he describes as wu-wei, a Taoist term which based on his study of Taoism while living in the Far East signifies

"a personal 'letting-be' deriving from a feeling, a knowing, that an essential part of wisdom is cultivation of an interior personal balance and which cultivation requires acceptance that one must work with, or employ, things according to their nature, their φύσις, for to do otherwise is incorrect, and inclines us toward, or is, being excessive - that is, toward the error, the unbalance, that is hubris, an error often manifest in personal arrogance, excessive personal pride, and insolence - that is, a disrespect for the numinous.

In practice, the knowledge, the understanding, the intuition, the insight that is wu-wei is a knowledge, an understanding, that can be acquired from empathy, φύσις, and by a knowing of and an appreciation of the numinous. This knowledge and understanding is of wholeness, and that life, things/beings, change, flow, exist, in certain natural ways which we human beings cannot change however hard we might try; that such a hardness of human trying, a belief in such hardness, is unwise, un-natural, upsets the natural balance and can cause misfortune/suffering for us and/or for others, now or in the future.

Thus success lies in discovering the inner nature (the physis) of things/beings /ourselves and gently, naturally, slowly, working with this inner nature, not striving against it." {5}

For me, this expresses the fundamental and personal insight of paganism both modern and old.

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February 2019 ev

{1} qv. Part One.

{2} Myatt's use of the term physis is explained in essays such as *Towards Understanding Physis*, published in 2015.

<https://davidmyatt.files.wordpress.com/2015/07/toward-understanding-physis-v3a.pdf>

{3} The essay is included in his 2014 compilation *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*. ISBN 978-1502396105

{4} *Physis And Being: An Introduction To The Philosophy Of Pathei-Mathos*. 2019. <https://davidmyatt.wordpress.com/collected-works-2/physis-and-being/>

{5} *The Numinous Way Of Pathei-Mathos*, ISBN 978-1484096642

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